

M1597
Friday, May 30, 1969
San Francisco
Group IV

Part One

Mr. Nyland: Of course, there are a few things I would like to say—as usual. It has to do with a little bit of the organization I said something about last night; and it will be a little bit more in detail, on some. For instance, the place of Movements in Work, the place of physical work in Work, the place of Activities in relation to the outside world and Work. Those are three important aspects. Then what to do within the framework of Work: The question of meetings—responsibilities inherent in that—the question of taking care of tapes, transcriptions and index, and the relationship of the Group as it is here with other Groups. So you see, it's a whole program.

I'll say something first about Movements. Movements occupy a very definite place in what Gurdjieff has left us. Movements of course primarily have to do with the physical body. It is a means, through Movements and in doing them rightly and exactly, to reach a state of Consciousness; the same way as music of Gurdjieff can produce, also emotionally a certain state of Oneness, and meetings and talking about Work and the necessity of understanding a method will also give a person the understanding of Consciousness.

So for that reason Movements are important, but they are not necessary. They can be used as a means in addition to any of the others and some people are more adjusted to one or the other, but in Movements there are also three centers like in any other approach. Because you cannot separate, in a mental activity or an intellectual development or an understanding, the relationship between the mind and the body and you cannot eliminate the wish. With emotional exposure it's a little bit more difficult and I don't want to explain that now, but with Movements there has to be music indicating a rhythm indicating when one should move, and one has to be, in relation to Movements, as complete as one can be; with the wish to devote all one's energy, all

attention to that what you want to do or perhaps perform, or the particular postures that have to be taken. And since the Movements are, in their totality of one Movement, a little more complex and not natural, something has to take place in the brain in being able to direct that what has to be done with the different parts of the body.

This requires an activity on the part of the brain which is, to some extent, two-fold. The music indicates the, let's call it the 'typicality' of the Movement. It illustrates what is really required ... by means of such music, both in rhythm and in tonality, of what really is required of a Man when he has to be emotionally open; so that he can receive that music even while he participates into the Movement itself; that he is stimulated by that what is being played, and also will start to act when the music indicates that he can act. It is really—and not only theoretically but quite definitely practically—a requirement that one listens to the notes as they are played *before* you make a movement change.

This, I think, is apparently something that is quite inherent in primitive music. It is something that is known when primitive people use music with their dance. I know a little bit about it because I've seen it in Bali, and I have seen many dances being performed by means of their musical instruments—both of rhythm and both ... of sound—and how it is taught; and there are many ways that are still remnants, perhaps of a very old knowledge, which are still adhered to when the primitive people have been allowed to remain primitive, and not were influenced too much by western civilization. It is: When one hears in one's mind a sound, it creates in the mind a wish to follow that up with a certain posture of the body. And, only when the sound is struck. That is what triggers off that what gives the order to the body, ordering the body then to form—or to 'behave,' or you might say to 'move'—certain parts in a certain ... not harmony but in a certain combination which will not allow for the ordinary, natural expression of the body itself. And in that sense the mind starts to take over and commands, then, what the body should do with the help of the music which, when it is struck starts a person—at least those who are sensitive—to receive a certain emotional value within themselves. And if their emotion is sufficiently developed, it produces in a Man a physiological effect. And it is really that complicated, and that is why some Movements have to be very slow: In order to allow for a little time-lapse, so that one can make an adjustment with the body as a result of that what is going to affect it.

Some of them, of course, have a definite kind of a rhythm. Some have music that belongs to the Movement as a whole—that is, the movement in postures indicates every once in a while

something that is a result of the state of one's inner life—and that's the reason why some of these Movements are not only rhythmic but they are called 'sacred.' And they belong to the possibility of a world in which Man—at such a time when he does do the Movements and he wishes to do them right—can be lifted to that kind of a level. Some are, called, as you know, 'temple' dances. They are done in a certain edifice, their temple where, then, because of the temple and atmosphere which belongs to their religion, certain things are there, and in the presence of that atmosphere such Movements are performed.

To what extent that is for oneself for the glory of that what belongs to the development of one's own inner life ... or in what respect it sometimes is understood as that what is given to Man so that he can remember himself and that then, in that self-remembering can actually associate a great deal of what has been taught in some other way regarding his own doctrine ... or the religious feelings which have been explained at times; and where a Man has already a little bit of that development of his inner life, and expressed in a wish of being united with something that is higher than he is on Earth. So the result of this as a temple dance becomes Aspirational, and it is in that state—when Man starts to become aspiring towards something higher—that then he goes over into a different kind of a realm.

Because he is then not concerned only with himself and he is really not concerned with his own performance, and he is not interested in how he really looks or trying to be free from criticism of others. Each performer performs in accordance with the relation that is within him, and *there* is all that he needs. And he does not need anyone around, but when someone is around who is also in the same kind of a state or the wish to really to be what he ought to be, then there is a creation in a Group among themselves, and between each member, of a certain kind of being connected; and it is then as if each person representing the knots of a net, that what is really the strength of the net is the space between the people. You can say that there is a certain atmosphere which is received or sent out; it doesn't matter how you want to explain it for yourself, but the only way by which one can find out is actually experiencing the presence of those who are devoted to that possibility.

It is in the first place this Aspirational quality which counts a great deal; and for that it is necessary to have real attention and a willingness to submit, as it were, to an 'influence' from the outside as is produced by the music and is produced by the dictates of how a Movement should be done. But then it takes place in oneself, and that what is the influence from the outside—

which we call, simply, then, Aspiration to a higher aim—something starts to take place within him, and then it becomes an inner Inspiration. And it is *that* that performs and it is that, really, which uses at a certain time the brightness and the brilliance of a mind in order to recall how things ought to be done, and it is *that* that requires a Man to be exact in such Movements and not to let anything just pass by.

You understand, now, why I say many times that unless you do Movements correctly it is no use, it's just a little bit slipshod nonsense, don't do the Movements at all. I must, of course, tell you that that is the requirement of how to use such Movements for becoming Conscious; and at the same time that the Consciousness which is required by the mind in order to guide such Movements, that what takes place as a result ... that that Inspirational quality will create for a Man a Conscience, and it is that Conscience that will not allow him to do a Movement unless it is as well as he can do it.

It does not mean he can understand what is meant by the sacredness. It does not mean that he can even imagine that he is in a temple, but what he can do is to realize that within himself that what is the highest for him and that he feels ... and actually deeply, emotionally becomes devoted to the possibility of his own growth. That will give a Man, then, not only the Aspiration *towards* an aim but the Inspiration as the knowledge for knowing what to do.

Sometimes such Movements in their own performance, or the realization and visualization *before* one actually goes through the posture—the visualization which takes place while one is engaged in one and the next one has to be done—there is a form of preparation, of then seeing what is the totality of such a Movement and how one can follow the other; and particularly because it is not natural, and each time one has to be there quite present to oneself, with one's mind and constantly being alert. Whatever the result is for one; whatever it is that has experience, you then know what you are and to what extent, even, during such times there is a chance that you actually can see it ... and that you can see yourself as performing in the service of God. Whatever it is—again, to what extent your emotions are sufficiently free to have that kind of an experience and to what extent it may be, by prolonged application of certain movements which are difficult, that your mind actually can take over a little and does not require as much energy—that then the emotional state will determine how much contact can be made between yourself and that what is a higher level of Being.

You see how important it is to realize that in Movements it is not just the movement of a

little leg or an arm. The exactness of that is required because *only then* will, in a body, be a certain form of unity. The attention is of course required for the exactness, and the inner life of one is required for the constant attention.

In physical work at the Land—and part of the work should be done also here—it is a little different because *there* it is very much dependent on the totality of a Group. It is there where you will find among people a certain aim which can be quite easily explained. Sometimes it takes the form of building something that each person could visualize; and that when you are working on that as a project, that then in driving in a nail or a saw you may have in mind what it is going to be, and then you become part of that project.

That is when there are several projects, and also where the projects are taken as an expression of a wish for the Land to be there and to make it alive. The purpose of working there is really to create, in that kind of an atmosphere, something of yourself; so that the Land can start to become alive with your life force, of that what you are willing to give in order to have some return for yourself. Because if a place becomes dedicated in that sense and it actually receives force of life which then will linger and to some extent even penetrate the soil, it will start to have, again I call it, an ‘atmosphere’ which is representing, then, the totality of such efforts which are made by many people who have come. And that of course the fact remains that not each person is always at a high pitch and sometimes you may come in a dejected mood, but you also know that if you *do* come you can profit by the work of others who have been there before ... and perhaps your own work which may have been, at certain days, of such a good, high level that it was possible for you to leave something so that afterwards you could profit by your own efforts.

The Land has to grow in that sense. It will be linked up with whatever the performances are and whatever are the projects that one is engaged in, but that is not the important place. That what the emphasis requires is: During the time you work physically, that you give yourself. You have to learn this. Many times when you go out in the country you wish to take because you expect, for instance at a picnic, that’s something you can go home with. Because you take it from the land—you take it from other people, you take it from whatever joy there may have been—going to the Land is a different affair. You go there in order to give. You give the Land something of your own, and with that it is like planting. That what will bear fruit in the end will be the result of what you have planted, and the fruits then can become ten-fold—or a hundred-

fold, in any event much more than what you have given individually—and if there is a totality of a Group and gives then something to the place for the sake of the place and to make it alive, then you later and whenever ... when you come you can feel that what is, and then you will be reminded.

There are places like that on Earth. For instance, Mecca—the place or the name I've used every once in a while. And I don't mean it, now, in the seat of Mohammedan religion or Mohammed himself, who lived there. It was a place that was holy, and it was made holy by Abraham when he, after a period of years having lived and studied in Egypt, crossed over to Arabia and lived at that place, where he set up his tent. And he stayed there for some years almost, I would say, 'digesting' what he had received from Egypt—which Egypt, as you know, was tremendous in its esoteric development—and as a man like Abraham going to school in Alexandria and receiving during that time that what was needed for his own development; then settling down and then coming to himself and remaining for some time at peace within himself, created that as a holy place and afterwards the pilgrims would come and profit by what Abraham had left.

I say there are places like that on Earth and Mother Earth will allow, the same way as the division of different riches and wealth of Mother Earth itself are distributed and are now localized at certain places and sometimes we find them. And if they are precious to us in a commercial sense we start to dig and perhaps mine different kind of ores or metals or whatever we want to extract, it is really quite a different thing to look at the Earth as being able to show at certain places certain organs of its own life. And that many times mountains in their grandeur and beauty are representative of that what really is the life of Mother Earth and that they, in themselves have a certain meaning to communicate to those who visit; and not only look at the esthetic value, but who can sometimes come under the influence, and be affected by, such grandeur and then try to understand what it is that is touched in them. It is not only beauty. It is many times, if one is sensitive, that what starts to reverberate within some place of your inner life; perhaps the depths of your essence and perhaps that what is really you; and that sometimes you feel in the presence of such that your breath is taken away, it means simply that for a moment you experience freedom because, if your breath is taken away it means death for your body.

In that way the Land can have a meaning. In that way it ought to be built up. And also,

one has to be very patient. Because when you get there and you want to live out your own selfish desires, you are really counteracting the good influence of something that could become sacred. And anyone who wants to go there and then let themselves go and fly off the handle and be angry ... and disputes and gossip all the different ordinary surface ideas of Man—and also as a Group because we are not much different as yet—that then that totality of that kind of energy is going to prevent the growth of what is much more important, and it will take much, much longer before you actually could derive benefit from it.

So when one goes to the Land and you want to Work together, you go with a kind of an intention of holding on to yourself; and not to let the ordinary affairs of life affect you too much and not to have constantly the reflection of someone else on you, but that there is within you something that is actually alive and is burning. And perhaps at the Land when that is burning in you—and perhaps only comparable to a little bit of a pilot light—can then start to produce a good flame; and that as fire can give you warmth, and if it is clear enough—that is, if the fire is adjusted to the possibility of burning carbon—it will give light.

One has to learn how to adjust the flame. When it is simply left with a little bit of quantity of air and too much ... or sometimes the dust in the air, the flame is going to be affected by it. If one uses too much knowledge of science and will adjust it in such a way that the flame is only blue, it only will give off heat. A Man wants out of fire not only that what destroys and boils, but he also wants a flame which can be seen and in front of which something can take place in a Man. Because *there* there is a relationship between that what is being burned, and at the same time gives off a light. After Gurdjieff had his accident in 1924 he spent, when he had recuperated sufficiently, many many weeks in front of fireplaces at the Prieuré; building large fires and just sitting in front in order to observe whatever a fire could give, and perhaps one can ascribe to that the reason why he recovered.

I do not know to what extent such symbolisms have a certain meaning for you, but I think it is quite, I would almost say 'easy' to see how a day is at the Land when you go home; and you will see that the attitude that you have towards it and in which you then want to give and not receive only, that then when you go home you will have an experience of being lifted up to a certain level. And this you know by your own experiences—how sometimes one Sunday or a Saturday is different from another—I assure you, it is *your* problem. It is not the problem of the Land anymore, and it is not the problem of other people. It is how *you* are and what *you* wish;

and whatever the reason is why you wish to go to the Land, if you go to give you will receive, if you want to receive you may be left completely empty.

About the other things I will talk a little later. I think we'll play now first.

Part Two

Mr. Nyland: There are a few other things we have to talk about. It has to do with the actual management, or how to spend your time—that is, at meetings. Group III. Group III is a feeling Group. People come there from all walks of life, they don't know very much about Gurdjieff. Most of it is curiosity. There is an enormous quantity of people who do know just a little bit, much more than you think. Such people have to be told what, in truth, is Gurdjieff and the meaning of Work. Such people ought to be prevented to go to what I call 'false prophets,' those who think they know, who use it for whatever purpose they wish and where the name of Gurdjieff is definitely slurred through mud. More and more such things will become apparent. It cannot be helped. It is in the nature of anything of this kind; in the first place if it is not understood, in the second place at whatever there is is used for different purposes, usually for a little publicity or glorification. The result is that those who are exposed to it become really a little bit confused, if not worse.

When a person first reads Ouspensky—and I take him as one of the best examples because there are many much, much worse—when Ouspensky talks about negative emotions and the 'repression' of them or the 'non-expressing' it, that is to keep that what is a form of energy within yourself without going through the regular way of how to let go of it, how to express it in some form or to let it out; that then it is necessary to keep this energy and not, you might say, 'show' it. It comes to the same thing—if one says 'not expressing' or 'repressing.' Repressing means that you can do *something else* with it, non-expressing means that it is just not expressed. The question is: If there is a negative emotion and it is a very definite form of energy and it is within you and it cannot be expressed, where will it go. If one is unconscious, there is no way; and it remains within oneself, and at the proper time such energy is distributed in some way or other; it dissipates partly, and certain parts of it remain somewhere and create for a person a certain psychological illness; and it comes out in different kind of forms which one does not always recognize as being the result of such repression, but nevertheless cause a person to use such energy *not* for the purpose it is meant.

The energy exists in human beings in order to be expressed. It belongs to the motivations, or that what are the causes of a person's behavior. One may not like the behavior and in accordance with ordinary rules of society sometimes it is not so nice if you swear too much or if you fly off the handle in the presence of a nice lady; but at the same time, a Man is made that he has also emotional states which, in accordance with ordinary practice and ordinary morality, are considered below the line and then they are called 'negative,' I do not know if there is really such a difference and if such a line can be drawn. I think there are emotional states, and sometimes of great vehemence and sometimes quite definitely engaging one; but they may be positive or negative in the ordinary sense of the word if one wants to use it as a vice or a virtue, but when one looks at it as something that takes place in the body as a result of being affected and that then one's emotional or feeling center starts to function, the *expression* is considered a negative one whereas that what takes place is a form of life, and where to make a distinction between that. Is it allowed for me to fly off the handle when I'm all by myself? Why can't I in my ordinary room when no one is looking, when I don't have to give any account and I will not consider ... and I don't consider the existence of God for a little while, why can't I swear. Why is it so sinful. It is not taking the name of God in vain; because when I'm honestly angry I use His name to indicate the sincerity; because I use, then, God as something that has a very definite meaning of a certain depth and an intensity, and *this* is what I want to indicate: When I'm in this state and say God 'damn' it, I mean that I wish God to damn the condition which has made me what I am.

Why should I object to overjoyment. Why should I object to laughter that sounds a little bit too much and where it might wake up the neighbors. I am bound in ordinary life by ordinary conventions, and I live a life of ordinary morality, certain rules of ethics; and what people next door don't like when the degree is a little bit too loud and it is after ten or eleven o'clock, then you can even call the police. When a person is obnoxious in their behavior and not particularly dangerous but something that upsets you, you can also take measurements so that they can be even eliminated from your neighborhood. Those are things of ordinary life and we live in that, but these ideas that Gurdjieff with Ouspensky mentions, they are not meant for living in ordinary life. They are meant as Work, and as far as Work is concerned they are deleterious and they cause a tremendous amount of consternation and confusion, and if carried out a little too far they make you physiologically and psychologically ill.

There are many things of that kind that are statements in books of certain people about Gurdjieff and the ideas, and sometimes one questions if anything is even suggested that something that ought to be done, if the author himself actuality has done it. Aside from these kind of things—of that what we wish in order to find out where a Man is living, and what are his ideas—he has to give it some form of expression. And it would be marvelous if he said, “I’ll be damned if you don’t tell me about Gurdjieff, I wish to know,” such a person can be quite vehement, and perhaps in accordance with the rules of Ouspensky he may be the wrong kind of person to tell anything to about Gurdjieff. One lives a life in which all possibilities are either nothing or everything. One lives according to a certain scale, the same way as absolute zero means no movement or dynamics and where the boiling point of a certain substance means the going over into a different phase of matter. In between there are ranges of temperature; and we indicate perhaps a melting point of ice, or a boiling point of water, or a certain temperature of the blood as certain temperatures which are interesting and also perhaps have to be maintained; but where is my blood temperature when I get angry, and do I measure it by that what is a little thermometer to indicate that I shouldn’t be too angry. Perhaps I feel my pulse and say it is no good for you because your heart is weak; then there is a definite reason not to be ... not to get too excited.

For the sake of Work, if I have energy and if I’m angry and if I am excited; if I have something that really makes me alive, what will I do with such energy. Just express it? A great deal goes down in the gutter, it is of no use ... but it may affect other people and they may also become hilarious or humorous, but if I want to use it for myself, what is the requirement: That I Wake Up. When I Wake Up there is the possibility of the utilization of such energy to flow in a different way. There is an outlet. The outlet is through the ‘Si-Do’ of the physical body to the horizontal line which connects the ‘Fa’ of Kesdjan and the ‘Do’ of intellect. If I actually could Work—that is, if I actually could have enough of a wish to create ‘I’—in a state when I am completely identified with my ordinary life, it would be beautiful. And perhaps theoretically it could be recommended, but practically it’s utterly impossible.

When I’m angry, there is no energy for the wish to Wake Up. That is my unconscious state. That is why I think it is utterly silly to use such energy for a purpose you cannot use it for. What is the result: I find that if I don’t express it I am affected by the energy having to go somewhere, I also know I cannot use it for Work because I am incapable of even thinking about

the possibility of the creation of an 'I'. I have to wait until that energy has been dissipated or has become a little less, or I intentionally enforce my emotional state to get rid of the energy as quickly as I can so that then what is left in my body is still in a fairly good state but it has become manageable.

This is only one little indication of certain 'Work' being described in the name of Gurdjieff; and where it causes many people to get a headache; and after some time perhaps worse than that, there are many other ways by which the name of Gurdjieff is misused. There are many people who want to remain superficial, for whom Work has no meaning whatsoever than only a little introduction in order to become more or less attractive to others. So that if one can talk as if one is knowledgeable, as if one already knows a little bit about Objectivity, as if one can place the word Heptaparaparshinokh at the right time, and practically mumbling it a little bit so that it becomes much more scientific so that the Man, then, in that kind of a glory is feeding his own ego at the expense of Gurdjieff. Other things which are still worse is publicity connected with all kind of things so-called belonging to the 'ideas' of Gurdjieff and having nothing to do with it. And there they go, the poor people exposed to that kind of nonsense and also paying money.

I can go on in this way. One can misuse Gurdjieff by misunderstanding the meaning of Objectivity, by not realizing that it is not a question of a different kind of thought but that it is a question of a different kind of activity on the part of the mind. And we call it 'Awareness,' in which thought does not have a place. And at many times well-meaningly one says if one only keeps on thinking, it is very much like Christian Science: Thanking God is thinking good; so if you just continue to remain ethical and to hope for the best and to see that you eliminate a few things which are a little bit funny or strange, then gradually what will be the result is a little bit of Objectivity which is going to help ... help you to get to Heaven?

A Man is subjective as long as he remains that. A Man can change when something is introduced which is Objective to him, and it has to be a non-subjectivity and it has to create in him an emptiness where such Objectivity can be placed; it has to give a Man a chance to get from a subjective world at a certain level to that what is a higher level, and where there is a separation in space between levels one has to have a bridge between the two. Because it is *not* something that goes over in an ordinary evolution sense of gradually raising oneself to a higher level. Man's progress is not in that kind of a form of a spiral—where one goes from one level to

the other by just going around it. Something has to compel a Man to wish to become—or to be, or to grow—higher, or away from, where he is.

Progress is a step-wise movement. The step where one steps on, is a plateau. It is a level of Being in which there are all the variety of different thoughts and feelings belonging to that level, interchanged and communicated with each other. There is nothing new introduced, than only a constant returning to the same thing: A repetition, perhaps a few new notes that are struck, all of them remaining on the same level of this step, not having any chance to get away from it because nothing is introduced to attract that what is taking place to a higher level. In order to reach the higher level one has to climb up the verticality of the next step. It is at that point, where the step reaches the vertical surface there is a line in which there is no further progress as far as the step is concerned. It is all united at one line, and then the direction is upward and not anywhere else. It may be a little crooked and it may not be immediately a vertical 90 degrees, but at least it can get away from the first plateau.

During that period there is no progress at all in any sense of ordinary life. It is a situation in which a Man starts to Work on himself, when then he wishes to be Awake as much of his energy as he can command will have to go to direction ... to the direction of the vertical step and very little to the maintenance of himself in ordinary life. For that reason the way to Work is to reduce already one's particular state, and by relaxation to have the level of one's Being as low as it can be, than only an aliveness in which a form of energy is used for the maintenance of the different organs for oneself. Of course this is the opposite from any kind of an emotional state, but at least it will give a person a chance at such a time, as it were to 'come' to himself and to use the energy which are ... the energies which are normally produced in a Man for a different kind of a purpose, because very little has to go in the direction of maintenance.

The exactness of that kind of Work, of understanding this step-wise progress of going from one *niveau* to another and the verticalness of the height of the step, indicates the quantity of Objectivity that has to be introduced to go from one step to the other. If the step is too high one spends too much time in trying to become holy, if the step is too low it takes too long to climb the steps as a whole. There is a certain average for each person to know what he can do in his ordinary life as he has to live it, and this is the secret of Work. You have to find out what is demanded of you in ordinary life and in your unconscious state. You have to see at different times what is possible for you, and be very truthful *not* to take your wish but the actuality of an

accomplishment in which you are sure that that what is a wish has been translated into the actuality of an experience. And there is a very definite relationship of what ordinary life, in an unconscious state, will allow you to use energy for that kind of a purpose. If there is too much life in an emotional state which engages you too much, there is very little and the step is very, very low. If on the other hand there is a reduction of that what is ordinary life and an exclusion of experiences in ordinary life, there is nothing to start with and the step that one wants to go—from one niveau to another—is much too high because you have neglected the lower step.

Where is this equilibrium for oneself, one has to find out in actual practice. No one can tell you where it is for your case. Your case remains an individual case all for yourself, and your research is based on the notes *you* make, and not the copying of someone else's notes. This is what I call writing 'your own' book. This is the reason not to pay attention to what someone else has written, even about Work or about Gurdjieff ... than only Gurdjieff who wrote a book of prescriptions, and *that* becomes for a person the way of a guide of how to be able to look up what perhaps you remember in your reading, and it might have an application in the daily life which, at a certain time, you might experience and where you wish to refresh your memory.

Now we come to the point of the utilization of all the knowledge, all the experience and all the willingness on the part of Group members. Now we try to see in how far that what has already been digested, what has already become a part of certain people in which there is a definite interest in wanting to do something with whatever material exists; that they then become a little bit communicative and wish to share with other people what they have found hoping that other people will do the same, and as a result there will be a certain Index, just words indicating a page where such material may be found.

As you know, we've worked on the index of All and Everything and we are republishing it, there have been quite sufficient remarks on it. We're also working on an Index of meetings in which certain subjects have been discussed or question have been asked, and sometimes it becomes a little bit let's say too 'voluminous' to remember where such-and-such a word or a subject was discussed. I don't think that anyone can take even the boast of Gurdjieff very truthfully when he claims that after he had written All and Everything in about a hundred or a thousand little notebooks that he remembers that at what page and in what particular line a particular word was used, even if he misused it that he still remembers it with such vivity that he actually could point out that in that-and-that place, there it was. I say it is a little bit of a 'boast'

and to be honest I don't believe it, but I think the indication is that we know well enough by experience, and not being Gurdjieff that we are subject to a little bit of forgetfulness. And that every once in a while you may remember certain things in a certain state and that then you might like to be able to refer to something that you remember which may have bearing on what you are thinking or feeling, and for that reason we are working on what we call an 'Index' of material.

When I myself need a little information—which happens of course every once in a while—and that I remember that we had a little bit of discussion of it, an Index becomes also valuable for me. But, we don't make the Index for me. Let me straighten that out clearly. Because I don't need it really. I want an index for the Hereafter, if you understand what I mean. The Index is to be made during this time when I'm still alive and perhaps can help a little bit and perhaps can indicate what I would like or what I think is useful; and particularly—in cross references—that we stick to certain subjects and don't make it too complicated; that during that time that I'm still walking around on Earth that then it might be useful to get something together which I hope that later, after I die you can use for your own and for purposes of remaining, if you wish for yourself, desirous of finding out how certain things were during the time that you were exposed in hearing a certain meeting. It is mostly for that, and you help me to make a little legacy for your own benefit. This is why we work on the Index. This is why people sometimes make transcriptions, why there is a Group here, why there is a Group in Seattle, why there is one in Boston, and of course in New York and also gradually in Santa Fe.

So that's the way I visualize it: That there are fundamentally three centers where this kind of information could be made available. One is the West Coast, and it happens to be centered here, so that we work together with the others that do the same kind of a thing. The second center of course is New York, where we started; it includes Boston and whatever activity is going on—you can call it the Barn if you like—and the third I hope will become Santa Fe. In that way there will be three centers in these United States, and I think that gradually from there certain influences can spread in the form of tapes, in the form of correspondence in the form of assistance for those who are perhaps around such a little section and who are deprived of the possibility of actually attending to meetings in such cities.

The result is, of course, that there is a possibility of duplication, and that for anyone who works ... so it has to be organized. And it becomes centered first in the place where it is being done, and then it has to be exchanged—by means of Xerox process or copies—with others who

do the same thing, and that we gradually get the same kind of an Index available for everybody. What will happen to a cross-Index and perhaps what may even be considered later on when we have a good printing press in operation at the Barn that that may be printed ... but we are not as yet there, it's a state ... it's still in the state of flux, and it has to remain flexible for quite some time.

This is the activity which I believe is the responsibility of the Group as a whole. There are a few people who have such interest in it that they want to devote extra time to it. It is a responsibility, I have asked if they could do it, let them do it willingly. When a person wants to Work, when he wants to go to the Land, when he wants to do Movements, when he wants to come to a meeting, it *never* should be a pressure. It should come from a wish on your own part, somewhere inside desirous of finding something not only to satisfy your curiosity, but really to find food that you can eat and digest. Work on a transcription, work on Index, work on resumes, work on a generality of that kind of, let's call it 'office' work or 'organization' work, will be of benefit to all people who afterwards will be surprised how much time was spent by a few in order to make it easier for you. It is very much the same as that what you at the present time receive in a form of knowledge about Objectivity: That a great deal of work was done already for you; and that at the present time you even can buy a book called All and Everything, and that you don't know the periods which have gone on before where it was not that easy, even, to get anything out of Gurdjieff—than only the possibility of being around him and catching what I would call the 'crumbs' for ... from his idea table.

You do not know what you have, and I really mean that. Because what you *do* have is already as if it is air which you breathe, and for which you never pay for; and you think even that you're entitled, and if someone shuts off your throat you cry because they take away from you the breath of your life. It would be very interesting if you now would have to continue completely on your own. No Groups. No more meetings. No more transcriptions. No more available tapes. No Land. Nothing of the kind. Just a door closing, and now you are back in your unconscious existence with a little bit of a memory of ideas and perhaps the development of a little 'I' or whatever there is of a certain form of Consciousness and Conscience; and you can imagine what will it be tomorrow to be cut off, and at the same time when that is so-called an 'impossibility' and you don't want to believe in it.

If you have a day of austerity, consider it a day in which not only your physical body is

going to require very little, but that perhaps on such a day you will take care that your mind and your feeling will not be affected by anything from the outside if you can help it; and also that you're not allowed even to read All and Everything; or even you might say to happen to look across to someone who happens to be in Work, but for that day you are as if completely cut off from any kind of an influence which all of a sudden has stopped for you, and then you have to carry on by yourself.

Such pictures you must have, you must make them. One of them, for instance, is the consideration of the last day of your life. And, you don't have to be old for that; as if today or tomorrow would be the last day, that you had the assurance from somewhere that you would die tomorrow morning. Or that even when you consider your sleep and you fall asleep tonight, what guarantee is there that you won't die in your sleep. What guarantee is it for you to have to face your own death; at what time when you don't know and you don't want to think about it, and Gurdjieff says that is still the only possibility for a Man to have a wish to Wake Up.

I hope you understand that. That is the seriousness: Of finding out what is really your wish, is an equivalent of the realization perhaps you will die and that you face your own death. And that then in considering what will happen at such a point—of that what is now so familiar to you and walks around and has all kind of knowledge and feeling and all the rest whatever your body is able to do, that then all of a sudden that stops—and then where are you and what is there of you to remain, and with what will you carry that what you are busy with. That is, the elimination of your karma, *what* equipment can you take with you.

Try to think about this seriously, Gurdjieff means it—that you have to consider it. It means that in a Group meeting, as if the Group meeting is the last one you ever will attend; as if the opportunity will not be given anymore, and that you have to do with what you have. That's all there is to it; as if after this there is a famine and nothing is important ... imported, and nothing is available anymore because everybody has eaten all the potatoes.

You haven't lived through such scarcity. You don't know what it is to actually be under such conditions of deprivation, of poverty; without you being responsible for it, having lived under such conditions so that every little bit of a spoonful of sugar counts and that you don't dare ... almost don't dare to breathe.

I say these things simply to remind you. Because I don't believe as yet that the level of your meetings is serious enough. Because there is Group III, let's say it's a 'happy go lucky'

Group. But Groups II, it is talk about Work; not daily life; the application of Work *in* daily life. An explanation, if you like, of what your daily life was *when* you wanted to Work, and the accent is always on Work.

Let me digress a little bit. What is Work, a description of the state of your unconscious behavior?, *or* is the emphasis on the creation of 'I'. And if you know, now, how you speak and what you speak about, where is in your Work the wish constantly to create instead of a little description of what happens to you. If you understand Objectivity and the way Objectivity can help you, you have to create. That is, you have to step up to the next step! It has to do with the presence of something that is not you; but you can create it because you can have a wish for it, the same way as you can hope for the presence of God when you pray.

When you create 'I' there is that wish to make something unusual, unnatural, of a different kind belonging to Great Nature; of that what you hope for, that what you believe in, and that your belief will actually become a reality for yourself. And in discussions in your meetings, I don't hear that you talk about the creation of the 'I' and the difficulties that are involved in creating it. You talk all the time about a little obstacle, but what for! It is the 'I' that looks at that obstacle and finds you closed in an unconscious state or too involved ... or much too much with spending energy in describing the difficulties that you meet.

Where is 'I'—at times—and talk about *that*: That actually you had an experience early in the morning. You looked for 'I', you made it, it was there. You remember. You knew at that time, when 'I' was actually present that your unconscious state was affected. Your life as a level of Being was affected by the creation of 'I' being present to you, you talk about *that* and not about the difficulties all the time, all your ordinary life all the time. Everybody knows it is difficult. This is why we Work. It is not given to one just because you like it or because you have a thought and then immediately God smiles on you and He presents you with a little 'I' on a golden platter. Don't be silly. It is Work!

What is creation: To make something that doesn't exist out of certain ingredients which, when they are put together in a certain way will make an object which is unusual for you. Not even an imitation of anything in Nature. This is art. It starts where Nature *stops*! The creation of 'I' starts where your unconscious state *stops*! So, you are in a new field. You are above the line. You are trying to describe a Consciousness. You are trying to see how long this 'I' can stay alive. You are trying to find, in that creation, what are the conditions for the continuation of

that life *in 'I'*. Not in your unconscious state—leave it, it's only an object. We are interested in an Observer, of something that is real that then afterwards can help you.

I want to digress because that is what should be the tone, particularly in Groups II. There you Work. You straighten things out. You really 'unfurl' as it were, uncurl all the difficult croonkles of your brain. You make a line out of it straight to Heaven; so that all the different little thoughts and even the thought-forms are a little bit, let's say, 'affected'; so that you can't go on in the ordinary way of letting them go around and create big and small circles in your cranium. You have to undo something. You have to Work in order to use brain matter for a different kind of a purpose; and only use the machinery which is there available, but you put in something that is different so that the product that you make by means of mental efforts becomes a Conscious one.

These discussions in Groups II on Work, they culminate in Group I. In Group I there is no further question about even differing in describing the method of Work. For that you have to be honest, you have to have the right attitude, you have to have a certain knowledge which at times you can even express in very simple words *what* is the meaning of Work. And for yourself the attitude in wishing to give that in a very clearly defined terminology, should come from a little brain of yours in which these kind of thoughts have been planted and which you have attended to, every once in a while to clarify them so that there is really a possibility of further growth. It's not a question to have within you already the possibility of something that is so alive that you can sit under the shadow of a tree. All it is is an aliveness, wishing to be above the ground and pointing towards the Sun. It doesn't even have to have a flower or a fruit. It has to have leaves, because the leaves will enable you to take out of the atmosphere what a plant needs as oxygen ... or gives off as oxygen, or takes from whatever there is in the atmosphere as moisture for the growth for itself. So you take, in your attempts of Work and in discussions when you know there is something alive in you as Work, you then become ... you are entitled to receive some information from a higher level.

That is the difference between a Group II and a Group I. In a Group I people wish to receive something not of this Earth. Their attitude should be such that they really have done away already with a little bit of Earth and whatever belongs to it, and that they know how to get away from it because they know Work. And in that kind of a Group there should be that kind of a atmosphere of being receptive, open to that what could be given and what sometimes God *will*

give if there is that kind of prayer among the members of Group I.

I put this aim extremely high, and I know how terrible it is sometimes in Group I and how you talk ... and how each Group I everywhere talks still much too much about all kind of nonsense. Do it somewhere else. Work in that sense for ten minutes, and if there is no further discussion of that kind, close the Group. Don't always rely on what you can produce. Start with a little reading of All and Everything appropriate for the day, maybe there is something like that that you can use. I have a little bit of what you call With Gurdjieff During The Year which a group in New York made for me for my birthday—or for Christmas, I think—and it is a lovely book. Each page of course has a date and on each page there is in lovely lettering, ornamented in a certain way, a quotation from All and Everything. And it is my habit to look at this, very seldom that I forget—that I turn the page and see what is it, the happy or unhappy thought for that day.

A meeting of Group I is like that. You come with something; again, to give so that the Group I starts to function as something that is alive, and then you will receive from the Group whatever you may need. Start with a few quotations. Start with something that really affected you; that went down deep, as an experience of your Work, of the impossibility of coping with certain states. That the honesty that has to come out in a statement, and otherwise don't talk; just sit to see if actually something could be produced by the silence, perhaps out of shame if someone feels “What is it that I come for, just to sit and to listen and to sponge on someone else?” That's your Conscience, and if you don't have a Conscience you can let the silence just go by and you can go to a meeting without saying anything whatsoever. And don't misunderstand me—that everybody has to talk at a meeting—because the attitude can be that for one day, or whenever you feel it is necessary for your Work, that you only listen. But your attitude has to be correct. This is the way I would like Groups I to be able to function. Because I assure you, if you don't do it they will not survive, they will dissipate after my death.

I am trying to tell you something. I am trying, perhaps, to remind you when a thought every once in a while may have crossed your mind. I cannot care for particular affection; of course you might say I am subject to it and there is something in me that appreciates it, but what is it that you wish: Not to love me but to help to create for me, if you care, a situation in which I will be free. Because that is the meaning of the preparation for one's death: That during your lifetime those you care for, you help to prepare them for the possibility of freedom so that they

can die in peace. And that that, sometimes, will take a certain form which is not always understood ... and that sometimes it's a little hard and that maybe it creates a little pain, and sometimes because of the misunderstandings that one is a little bit, let's say, 'obnoxious' in such attempts, and that it is not always possible to make it clear and plain.

Because, who wants to talk about death ... but when one is alive during that time, it doesn't count. One acts in the aim of knowing that someday everybody's death will have to be met, and that because of that you will be required to give your time to die. Your time will be demanded of you even if you, in your ordinary life you claim you have no time to Work on yourself. And that is what Gurdjieff means when he talks about the realization of one's own death and the death of others.

If you want to help me, you help me to be free to create such conditions which are good for me for the sake of my freedom so that I can grow; and that that what you present me with has to have that kind of a equality: So that you save, for me, a little bit of time in order not to give me the kind of things that become quite useless to me. When I ask for some cassettes or a tape, don't think that I have all the time in the world. Don't send a cassette or a tape slipshod through the mail. Don't send me a tape that has so much hum that I cannot even listen to it. Try to give a little attention to some of these things if you want me to listen to it, or if you expect some kind of help. What is the sense if you make a certain tape, and you don't even listen to it.

Why do I ask you for a little resume at the end, your comments on the meeting: In order to produce for you what it was at that meeting. Not that I care particularly about it. I want *you* to know what was *your* meeting, and how were *you* all. When the seven people of Group III have to get together, it is for the purpose of recalling what was their attitude toward such ... in such a meeting, and perhaps to be judged a little bit by those who are of an equal level and comradeship.

That is what I wish, is really to have the chance to devote certain time to that what I believe ought to be done and what is still belonging to my development for full freedom, and don't bother me. You pest me with it. You make me sometimes go through such nonsensical things, and I will throw it out. Because as soon as I hear something that I cannot understand I say "I don't waste it," and out it goes into the wastebasket.

If you want help, then put it in such a way that you deserve help. If it is just done helter-skelter or a little bit here and a little bit there, it is pure surface. If it comes from your heart and

your essence; if the responsibility is taken by someone to make sure that the things are right, that really there is a tape and it can be listened to because it is audible; that it is mailed at the right time, that it is mailed securely in a certain way that it is presentable—that I can take it and then not to have too much time to be spent in order to get it in good shape for me.

I have to reduce my activities. I assure you I cannot ... with the different activities which now must be attended to, I cannot just sit by and let things go in a certain form of laziness. It's impossible. You might say I've started something and it is now 'running away.' No, it isn't. It is still under control, but if you don't help it will run into the road, into a mud, into a rut.

I talk about responsibility of people in a Group, among themselves. I talk about waste of your talks. I talk about waste of your energies in gossip, in stuff that doesn't concern you at all but only occupies your time. Be grown up! Don't do like, at the present time the youth is addicted to TV and all kind of radio nonsense, including drugs. Wake Up to yourself and try to become a Man, mature enough so that he knows what he wants; and then is going to be some kind of a manager looking at a factory in which there is a great deal of steel in pipes, and when there are leaks he fixes them because he wants to keep up the pressure of the steam in the pipes so that they can run decent machinery in a certain way, or in wintertime can warm the place up so that people can actually work.

This is really what I mean when we talk about the activities of a Group, and that is only your Group meetings. In addition to that, activity of people in a Group in the outside world.

[Aside: How much is left there. Huh? Someone: Three minutes. Mr. Nyland: Okay.] Man, as he is for himself, is a tree. I've explained sometimes about the cambium ring which is between the bark and the marrow. It is a form of life for himself, sometimes I have made it appear as if that was the layout which would result in a Kesdjianian body. As a tree a Man has roots in his past; he has roots in that what is his life on the surface, and he has roots in that what is the past of his life of his inner existence. His trunk is that what he presents to the outside world as a body or a personality; and that what are branches are the way he reaches out for contact with the outside world. And of course he is subject to all the rules of the outside world, and when there is a wind the leaves move and when there is a hurricane the tree runs a chance that it will be uprooted.

Whatever takes place in the life of a Man when he is exposed to the outside conditions and how well he can cope with it, many times depends on the strength of himself and also how much

he is rooted and how long, or strong, the roots are. A Group as a whole, at the land or at the Barn, is exactly the same kind of a picture. The Barn, or the Land and the people and that what is being done, represent a certain soil in which the Group as a whole have ... has its roots. The members of the Group are represented by the branches of that tree. The body of the tree is the exemplification at the Land of the totality of people when they are Working and as they try to become Conscious by means of physical work.

The branches are the contact with the outside world. Sometimes it bears fruit, coming from the roots and being fed by that what the outside world, in the form of life has given them. And that every once in a while a person being at the Barn or at the Land and perhaps already being in ordinary life and having to make a living and becoming dependent on that kind of economy, that then his life at the Land will help him to become stimulated in order to meet conditions of ordinary life, conditions of his unconscious state. In that way he has Saturday, Sunday; perhaps living in the neighborhood of it, it may be that during the week he can go for sustenance. But he has to Work; and the Work that he must do, one has to learn how to introduce inner life ... or how not to lose one's inner life when one is engaged in relationships with unconscious people.

For that reason the Land is of use, and people want to extract from the Land something for their business. Each person has to make a living. No one can be dependent on the Land in the sense that the Land is going to pay him, but he can extract from the Land that kind of food which will help him when he has to convert it into the possibility of working for a living. There are Activities at the Barn, and gradually they will appear here, you might say 'sponsored' by the Land as a whole—out of a fund, maybe, when certain investments may be necessary. The few things that we do at the Barn like the Pottery or the Sound Workshop or the Bakery or the Railroad Store or the Garage or whatever there is of Activity that is now going on, including the Bookstore—all of those are in different states of development and part of them ... almost everyone has been helped a little bit at the proper time with a little bit of money.

A person is responsible for his work and he has to remain, for his work, what he can be, and he has to be interested in what he is doing. And therefore the increased attempts on the part of himself, he has to have freedom to be able to convert that—his enthusiasm and his wish to do it well into a terms of money—so that he then has really feeling for wishing to do it right. So that principle—of becoming independent, and at the same time the increased activity and thought and enthusiasm—should be repaid by means of a higher profit, and a Man is entitled to that.

When his roots are in the Land, he has a certain obligation. Because there would not be any particular Activity in the neighborhood of the Land if the Land weren't there; and also when he comes to it he derives some benefit—perhaps a little enthusiasm, perhaps a little counsel, perhaps a little chance to talk about things—in any event, I think he has a relationship ... of whatever relationship he wants to pay a little—just almost a token—and we say 'ten percent' of the total sales belongs to the Land.

It is like the tithe in ordinary life in the olden ages when the taxes were paid by a man by working on the road; in that same way he pays ten percent, he also has an obligation when money was invested, to repay it. If it comes from a bank a bank is, of course, a cold kind of a creature and when you don't pay then it is confiscating your property. It is like a mortgage, and when you forfeit that mortgage your property is gone because you didn't happen to pay the note at the proper time. The investment from the fund of the Barn is for the purpose of utilizing money for a purpose which is right; and we call them simply 'Activities' related to the Barn, without killing the personal initiative of the person who is going to do the work and who is in contact with the outer ... with outer life.

He pays ten percent to the Barn, he pays ten percent, when he can afford it, to that what is his investment which has come from certain sources. If he cannot afford it, the Barn is not the bank and there are no foreclosures. Eighty percent of the total sales is his own. That's where the personal initiative is served. Out of that he has to pay, of course, the cost of his operation—whatever materials happen to be there—and of course they have to be paid for, and let's say on an average forty percent represents the cost. His labor is his own...

[Aside: Huh? Are we again at the same place? Is that still running?

John: Yes, sir. Mr. Nyland: Then we continue.]

He has to remain responsible for his work. He can do with it what he likes within, you might say, the 'general ethics' as established by the Land or by the Barn, because he's still part of the Barn. Forty percent, let's say, is his materials cost. His labor of course is his desire to make a business. The experience he gets is that what he finds in contact with the outside world, and forty percent which is left is his profit and he can live on that.

It depends, now, how fast or whatever he can sell—in what way—whatever his cleverness is, whatever is able ... what he is able to do or whatever are the conditions, but we are starting gradually, with the Land also, on that kind of a basis with a few people who have something in

mind like an idea. And then in relation to the Land there will be gradually certain things that can be done with the aid of the Land, but otherwise completely under the responsibility of the person who is working for it.

It will cause some difficulties here and there. Because, let's say, a store has to be open on Saturday so they cannot come to the Barn on that Saturday. Maybe work is a little bit too much and they have to hire someone to help them, and that help has to be paid so there are the profits going to the assistant instead of to the manager. And whatever other problems that would come up, they are not insoluble, they may be difficult.

I see this as a center of that kind. I see this as a useful means of putting that what we talk about—and whatever is inner life for oneself and whatever may be created—to a very practical use in a community, gradually establishing a certain level of such people in contact with the rest of the world who are not lazy, who want to earn a living and will adapt themselves to the conditions as they find it.

This is the quintessence of that what is represented by a Man who Works on himself. He Works on himself in order to build within him his own Heaven, and that *then* he wants to have this Heaven become known in a certain way to the outside world. And then in his attitude towards the outside world, it is that what he is as a person in representing by means of his behavior; not his talk and not the way he wants to create an impression, but the actual Being and the level that he represents could become an example in a community where they still have an idea that some of these people just get together for the fun of it.

It has to become much more active in the future, and all the possibilities exist that it will. The difficulties are, of course, there in the offing and gradually the relationships with different people and where they will find the proper place for themselves, always one should keep in mind the picture of the tree and the branches being moved by the wind and growing and falling off and renewed again; and light which is used and oxygen which is given off, and the leaves falling down and perhaps making fertilizer of some kind again and again feeding the soil—which is the Barn or the Land—and helping the roots of the tree to grow.

If you know a picture of a tree, the circumference of the leaves and the branches should be exactly the same as the circumference of the distance the roots go out from the trunk in the center. So you see, that is where inner life belongs: At least as big as that what one has to spend in ordinary life. The division of your Conscious and Conscientious states and the states of your

unconsciousness would have to be, I say, at least fifty-fifty. And if the root system could really be made and strengthened and will result in the kind of quality of the lumber—like let's say one wants to make hardwood and not just ordinary saplings—one wants to have a tree under which there is shadow in certain times of the year, when there is really an aliveness which even might form fruit which then in one's own generation already will yield certain results in the rest of the world whenever such fruit as a seed is planted again and again.

All of these things, if you get discouraged, if you see that there are certain things are necessary for yourself and perhaps, at that, are these two kind of images—one the tree as representing the Group as a whole, the other a tree representing yourself—that in contemplation of that you can sit in front of it and you think about it and you let it penetrate on you, and there you say “There by the grace of God go I,” and you look at the tree and say “That is really me.” If I understand myself, I know where I really belong: Living in Nature having my roots in the organ ... in the Earth, but wishing to grow towards the Sun and actually receiving from Above the kind of food that is necessary for the continuation of my life.

I don't want to say too much anymore about what is Work here. You know it now. It has to do, of course, with all of that what we have talked about, and some will be able to do one thing and an other another. And, don't think that everybody has to do everything. Just do what you can, but remember the level on which Work should be placed. And try for it, above all to remain honest with yourself; in trying to give what you can at a certain time in honesty, and when you cannot that you have a wish you could give it; that you pray sometimes for the possibility that God will allow you to become a manifestation of a different kind almost never thought of as far as Mother Earth is concerned and which Mother Earth would never be able to understand, but which could be recognized as a true specimen of a Harmonious Man.

So, if you like I will play another little bit.

All right, John.

Part Three

Mr. Nyland: [Aside (recorder turned on): We're always under some kind of a law, but of course if it's Man-made we can undo it.]

What will I say for now—for parting. You'll be on my mind a great deal. There will be many things, of course, that will take place on the trip back. I hope everything will be safe. I hope the tires are all right. I hope that people will not lose patience. I hope that they will

understand that the trip is for the purpose of trying to get new impressions, and perhaps new relations or clarity. Because many times on a trip you are faced with conditions that you don't get in ordinary life and you may, then, use that kind of an opportunity to see what is really you, and where are you and what happens to you and what is it that you make as an attempt to try to remain complete or to whole ... or to be whole; or to remember that you also on a trip could remember yourself, and that on a trip or wherever you are your Self always goes with you like a shadow. It'll never leave you. As long as you walk, it goes with you. As long as you live it is with you. Because it's your life, *that* goes with you, your form it just happens. Your life, the reality of that what you really are, of what you at times ... sometimes of course—very few times, maybe—you recognize that sometimes is known to a few others who have a relationship of that kind.

Yesterday I said emotionally that what is really there is reality, it comes out in your emotion first. No words will help you for that; they won't be believed but your feeling, your emotional state can be felt. If it is there it goes over into communication with someone, and the other person being sensitive will then know that you happen to exist. What form it will take after that depends entirely on what one is used to; and how to express this kind of a form that one feels *into* the form which one does not feel but which nevertheless is, and that what can take over is exactly that what usually is not used.

This is the advantage of a trip—having experiences of different kinds. And then when you come back and when you remember and you talk about it ... and after a little while it becomes a little vaguer, and you remember other people and you remember how they were and you saw yourself among them. And those who stay here, again they will remember some people who happened to come from New York; for a little while they were here, setting things more or less in confusion—perhaps a little too much; perhaps you couldn't stand it but you have ... perhaps they outwore their presence, perhaps they became purple and not brilliant green. Maybe there was something the matter with them. Maybe there was something the matter with you, with everybody.

Everybody is different. Everybody has different types. What will fit, what won't—many people are only locks and no key. What is it that one wants in life: To understand each other. To Work: Yes, to find a level from where one can see each other—or many—at the same time, all together perhaps Working; perhaps that level where one can be a little bit more Objective to the

rest of the world, including those with whom you associate for the sake of Working together. For that what you wish for yourself, that you then could separate in some way and then you could watch that quietly by yourself, let it grow as a parade in front of you: You yourself, there you go, there you walk, there you behave. There you see yourself in relation to someone—and you said this and then they said that, and I give this and *they* give that and so forth—that kind of memory, bring it back and see to what extent you have extracted from it what perhaps was meant as an experience for you.

It's not so certain. It may be that much of this is still superficial and should remain superficial. It is just a going from one place to another, there's nothing special about that. The fact is, of course I go, we go, one goes from one place to another. And, it's not the place. I carry with me all my sins, all my vices, all the things that I believe—really believe—in. All my emotional states, all my obnoxious behavior forms, everything that is me—stupidity included—*that* goes with me. There I go as a personality visiting, seeing others, being affected by them, affecting them; and then I come back and I sit again in my ordinary surroundings—beautiful, looking over the landscape—and then looking at the bookcase and I say “My, my, so many books” and for three months I didn't touch them. There they were, what were they doing: Waiting for me?

You try to think a little bit about that what is waiting for you. You try to see what is there that would recognize you. What is there in your surrounding when you see it again. You come back, what is it that the surrounding can tell. Have you changed? Have you actually taken in certain things so that your surrounding won't recognize you? And it might take even a little while for you to adapt yourself again, or maybe even to change the surrounding so that the surrounding takes on a new color for you—depth, emotional states, realization of one's life in existence. The different places—West Coast, East Coast, in the car, in a motel, in a camp, in another Group with others—all the time you are exposed, and you are exposing yourself, and you take in impressions. Food you digest—of what kind. Again, you think what is it that my surrounding ... I don't like California, I don't like Nevada, I don't like this but *that* I do like; and thank God I am going back to the East Coast, where after two weeks I'll be just as bored as I am here.

You bring your own. That is *your* problem. You have to solve *your* problem within yourself. You have to find out what it is that *you* are, and not what other people do or how they

affect you. You are, for yourself, what is your life. For that you become responsible, terrible as it is maybe. Unbelievable sometimes—that you don't want to take it—it still is you. That is your task. That is the purpose of a trip: To see yourself in all kind of conditions, *always* yourself.

The center of yourself is within your own little kingdom. The center of what you are is not really a Magnetic *Center* as yet; it still is your emotional states; it may be your heart if you really Work; it may be that in the functioning of a Kesdjanian body in a certain kind of a form of life, and that you will supply enough food so that the Hanbledzoin can carry it around to the Kesdjanian body so that that can grow with Aspiration and Inspiration to the state of quietness—of relaxation within your emotional field, of that what you really wish to be when you think—and when you do, that something else is *still* there as a guiding factor both for your thought and for your physical behavior. That is, that what will determine what you are is actually that what can be recognized by God in Heaven, but only when you bring Heaven down to Earth, God can stay. Because then, you might say, He is 'at home.' He knows where to go because you provide that kind of a room; you embellish it, you make it simple, you make it so that it is livable, you make it so that you feel, in that, everything that you need is there.

It is a room of austerity, it's also a room of giving. It's a room in which you come to yourself and wish to give regardless of the cost. Because you know that only when you give you will receive. You must remember *only* then. Because that what you otherwise give with an idea of receiving anything for it, simply counteracts each other and you are left with nothing at all. You just give, give, never mind the return. Like one gives to the Land, never mind the return when you give. When you Work never mind what you hope for, just *Work(!)* to be Awake or Aware. Don't define. Don't let things take on prematurely the shape of a form of a level about which you don't know anything, but get there! When you see it, then you know; and then the creation has given you an opportunity to add to your life a form of your creation as your 'I' in which you, then, pour your Magnetic Center for safekeeping; so that it will not be as easily destroyed and that maybe later it can be of use to you when you enter to the Kingdom of Heaven, into the gate prostrating yourself before the throne of His Endlessness.

I hope you can Work. I hope you will not forget. I hope that, of course that I can come back. I would almost say I hope the Lord 'blesses' us. I hope that there is something of honesty, that kind of sincerity so that one becomes convinced *this* is the road we must take. Never mind

the difficulty, I hold on, I don't want to give up. And that is the end, where do I go... but that is not the consideration, I just go because I am alive.

That is the end, huh?

John: There's an hour to spare.

Mr. Nyland: I wish you all a good time while we're away. Who will come back, I don't know. Who will come over to the East Coast, I don't know either. Those who wish to come, let me know, there's room. But, figure on working. Don't figure on entertainment—we have no time for that, and it's not the place. You can come for a little curiosity, and then *you* have to contribute. If you want to become part, part of you has to be there.

So, goodnight.

End of tape